

# *The Brooklyn Jewish Center Review*

*January, 1953*

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By Z. LIBIN  
Translated From the Yiddish  
By HENRY GOODMAN

# CENTER BULLETIN BOARD

## FORUM SEASON—1952-1953

### VIRGILIA PETERSON

Moderator on TV Program—"Author Meets the Critics"

Book Reviewer for New York *Herald-Tribune*

MONDAY, FEBRUARY 16, 1953

8:30 P.M.

*Subject:*

"DOES OUR LITERATURE MIRROR AMERICAN LIFE?"

*Admission is free to members. For non-members there is a nominal charge of 40¢*

### ANNUAL MEETING

of the BROOKLYN  
JEWISH CENTER

This Thursday Evening

JANUARY 29, 8:15 P.M.

- a. Annual Report by our President,  
Judge Emanuel Greenberg.
- b. Election and Installation of Officers,  
Members of the Board of Trustees  
and Governing Board.
- c. Adoption of Constitutional Amend-  
ments.

*Entertainment by*

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and

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with their fine entertainment.

*Refreshments*

Admission limited to Center members and their wives  
upon presentation of their membership cards.

### SISTERHOOD GENERAL MEETING

WEDNESDAY, FEBRUARY 18

8:15 P.M.

ANNUAL JEWISH  
MUSIC MONTH FESTIVAL

"HOW BEAUTIFUL IS OUR  
MUSICAL HERITAGE"

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CHORAL PROGRAM BY THE ENTIRE  
CENTER CHORAL ENSEMBLE

*Under the Direction of*  
SHOLOM SECUNDA

*Narrators*

MRS. SARAH KLINGHOFFER and MRS. SARAH EPSTEIN

*Refreshments and Social Hour*

# BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

JANUARY 1953 — SHEBAT 5713

No. 21

## An End and a Beginning in Jewish Life

**E**VENTS in Russia are moving with terrible swiftness. In our last issue we touched upon the purge trials and executions of Slansky and his cohorts of accidental Jewish birth in the communist hierarchy. We made the point that the personal fate of these individual Jews was of but minor concern to Jewry.

The picture has worsened. The potential victims of communist anti-Semitism have now, we fear with reason, become the entire remnant of Jewry residing in the Soviet Union itself and in the other iron curtain countries, to the number of almost two and a half million.

It was to be expected that in the internal struggle for power among the top Soviet leaders, charges and countercharges to suit the climate of the times in Russia—where pro-Zionism is synonymous with anti-communism—would be a major tactic availed of by both sets of conspiratorial contenders. There does not, however, appear to be either logic or value in the extension of these maneuvers to the entire Jewish populations, except, perhaps, on one basis.

All of the Soviet leaders must be fearful of an impending and strong internal attack by the Russian people themselves upon their present leadership. There is ample evidence of maladjustments in the economy of the Soviets which adversely affect the daily lives of the people. It is also more than a possibility that at long last the Russian populace is restive under the restriction of freedom imposed upon them by the dictators. Therefore, in order to divert the attention of the people from their own misery, the traditional Russian technique of the scapegoat becomes vital to the ruling class. In this

respect, Tsarist Russia and Stalinist Russia are akin.

Obviously, no more convenient scapegoat is at hand than the Jew. Centuries of anti-Semitism lie inbred in the Russian soul, and have never been more than surface-effaced. It should be a simple task for the masters of Russia to manipulate the *mnjik* mind in this fashion.

We must take consolation where we find it. To offset, if only in minor degree, the news from Russia, comes the fact that in Israel a large new area, located at the southern end of the Dead Sea, has been opened up for settlement and serviced by a modern road. This

will at the same time facilitate the development of chemical industries in the region and thereby add to the capital resources of the State. The project, long contemplated and of major importance in the growth of the country, has become a reality of transcendent value.

We greet the news as a joyful omen. While we cannot avoid the fear that organized Jewish life in the Soviet countries is on the verge of immediate extinction, we can at least balance the account by this new asset of a wider sphere of living in Israel for such Jews—including, let us hope, those who may escape from the Soviets—as may wish and be able to reach the Homeland.

—WILLIAM I. SIGGEL

## A Notable Anniversary

**W**E CONGRATULATE the Union of American Hebrew Congregations, the organization of American Reform Judaism, on the occasion of the celebration of its eightieth anniversary. Eighty years ago the late Rabbi Isaac Mayer Wise founded the Union "to adapt Judaism to the American way of life." Two years later he established the Hebrew Union College in Cincinnati, Ohio, a Seminary for the training of Reform Rabbis.

Though we, exponents of traditional Judaism, have basic and irreconcilable differences in theory and practice with Reform Judaism, we tender these congratulations and wishes of *yevasher koach* in the spirit of the words expressed by Dr. Solomon Schechter, the founder of the United Synagogue, at the dedication of the new buildings of the Hebrew Union College: "... both His Majesty's government as well as His Majesty's opposition form one large community, working

for the welfare of the country and the prosperity of the nation. The same principal may also be applied to theology, there being under Providence room also for the opposition party . . . Of course it will always be a question as to which is which; we conservatives maintaining that we are His Majesty's government and you His Majesty's opposition."

We are grateful for the services American Reform Judaism has rendered to American Jewry in the development of new techniques of worship and devices for the education of the young, namely, the popularization of the Sabbath Eve service, Confirmation, and the publication of religious school books. In addition the new Reform Theology and practice stimulated Traditional Judaism in this country to reevaluate its thinking and its methods in terms of the new social and intellectual climate and direct its attention to the next generation growth.

(Continued on next page)

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# "JUST BETWEEN OURSELVES"

"צײַטן לײַב" "צײַטן"

## *An Intimate Chat Between Rabbi and Reader*

### A Frank Statement on a Sensitive Issue

THE following letter was written by me in response to one I received in which the writer expressed indignation because some of our people were selling their homes to Negro families. My reply deals with this vital but sensitive issue:

"My dear Mr. ———"

"I have your letter and find it rather difficult to reply. We Jews have been the greatest sufferers of discrimination. I remember when I first came to this section of Brooklyn, some 37 years ago and wanted to rent an apartment the entire neighborhood of Union, President and Carroll Streets was inhabited by Chris-

tians. When I rang a bell where there was a "To Let" sign, I usually got this answer: "We do not rent to Jews; we do not want to spoil the neighborhood." I mention this fact because we Jews should be the last to complain if those of a different race, or different color of skin, want to become our neighbors. I, too, have noticed an exodus on the part of some of our people and, to be very frank with you, it has pained me greatly. There is of course no question about the need for moving for valid reasons. But when one moves from a street just because a colored person became a resident on that street, then I do feel a sense

of indignation, because we then become guilty of that very offense for which we blame others when it affects us.

"You speak of destroying the neighborhood or destroying Jewish life in this area. I do not believe that any person moving into the neighborhood can destroy Jewish life if we Jews remain true to our ideals. You mention a member of the Center who preferred to sell his home to a negro family when he had a number of white people who wanted to purchase it. I cannot pass judgment on such a case because I do not know all the facts. It is possible that this family offered a higher price; it is possible that he liked the family, or he may have had other reasons. It is not for me to judge. Now I realize that, unfortunately, when a neighborhood changes, the realty value of property is lowered, but that is due solely to a prejudice that many people still have. I should like to judge neighbors by only one standard—are they nice people? If a person is dirty, slovenly, loud or vulgar, I would not want him for a neighbor even if he were a Jew; and if he is refined, clean, well-mannered and well-behaved, I would not object to him no matter what his religious belief or color or race might be. I think it is essential for Jews to set a higher example of racial tolerance and brotherliness. In that way we would reflect greater honor upon the Jewish name and become finer exponents of genuine Americanism.

"I know I may be told that I am speaking as an idealist and not as a realist, that I am not taking account of the practical issues involved. But it is my conviction that we must learn to live by ideals even if we find them somewhat uncomfortable at first. As a Rabbi, as one who tries to live according to the ideals of my religion, and as an American taking the ideals of American democracy seriously, I could not do otherwise. I think that upon due reflection you will agree with me in my opinion."

I am confident that in the above letter I have expressed not only my personal sentiments but also the sentiments of the vast majority of our people.

*Israel H. Kreithman*

### EDITORIALS

(Continued from page 3)

ing up in this new Jewish community.

At the same time we are mindful of the failure of the original expressed purpose of Rabbi Wise "to adapt Judaism to the American way of life." Oftimes in the past the conscious adaptation of Judaism led to results where the Judaism was no longer recognizable and much of its precious heritage had been discarded.

It is to the great credit of the leadership of American Reform Judaism, and particularly its Rabbinate, that they have recognized the errors of the past and have reintroduced into the Reform theology and practice Zionism, Hebrew, traditional observances and reverence for Jewish laws, and are increasingly continuing to do so.

May the Union of American Hebrew Congregations continue in its present policy to link itself more and more with the important values of our past and thus go from strength to strength in the service of God, Torah and Israel.

—DR. BENJAMIN KREITHMAN.

### The Political - Religious Situation In Israel

REPORTS have reached us through the Yiddish and Hebrew press that orthodox leaders in this country and in Israel feel uneasy over the fact that the religious parties in Israel have lost the strong position they held in the Israel cabinet. It is no secret that all religious parties in Israel are constantly losing in following. The noteworthy thing is that although large sections of the non-religious population in Israel is tending to come closer to religious and spiritual values, the political-religious elements are losing their hold on the population.

The organization of religious movements into political parties tends to make them subject to political jockeying and maneuvering, thus dissipating their spiritual power, influence and prestige.

We hope that the Israel Rabbinate, in the light of the new political and economic conditions, will recognize the changed situation and direct its entire attention and efforts to the spiritual and moral problems confronting our brethren in Israel.

—DR. BENJAMIN KREITHMAN.



THE security of Jews requires that a constant vigilant program be conducted to combat the efforts of hate vendors. If the price of combating anti-Semitism is that the Jewish people be constantly exhibited as the "defamed people," we had better examine that price carefully. To live forever in the eyes of one's neighbors as the most insulted people is a psychologically ruinous situation.

Jews are by no means the only maligned group. Every racial and religious group has some defamers. If the villifiers were the leaders of the nation, heaven help the despised group. If public opinion were swinging heavily against a group, the program needed to rescue the group from grievous injury might cost practically all that the group could pay. The personnel for that program would have to be tremendous and its ramifications would have to be such as would have been needed, for example, to stop Hitler from coming into power in Germany.

Fortunately, no such situation confronts American Jewry. And fortunately, it is not at all necessary to save American Jewry from the attacks of anti-Semites by publicizing the fact that the Jews are being defamed.

In fact, telling the world through public channels that this bit of anti-Semitism or that bit of anti-Semitic scurrility is being propagated by certain crack-pots is self-defeating. What do those who create and distribute the calumnies desire more ardently than that they receive maximum circulation? The fact that with the ugly statements there are disproof, condemnation and the like still leaves the tragic problem that the damaging statement remains in the memory while what was said about it fades out.

Scientific studies that have been made of "sleeper effects" indicate that it is the content that is remembered, not the source. Imparting a libel in order to attack or refute it is a dreadful blunder when the hearer would otherwise be unaware of the objectionable statement.

Jews who furnish rosters of obscure anti-Semites along with anthologies of their statements and put these into public libraries have failed to understand the tragic lessons of Jewish history. The method they pursue ended in catastrophe

## A Provoking Opinion by an Authority

# IS IT BETTER TO "PLAY DOWN" ANTI-SEMITISM?

By S. ANDHIL FEINBERG

*Community Service Director of the American Jewish Committee*

again and again.

From 1943 until 1951 American Jewry quarantined the anti-Semites. After years of oblivion and famine, when Jews gave them little or no publicity, the American anti-Semitic agitators have begun to receive publicity from Jewish sources. They are having a rebirth of importance in their own esteem and in the esteem of their dupes. Their names have appeared in places where they themselves could never have put them.

I predict that unless American Jewry returns to the technique of "playing down" the individual anti-Semite instead of "playing him up" the anti-Semites will become more bold, they will acquire a larger following and the Jews will again be the "defamed," who listen with apprehension to every stray conversation fearing that, as in 1939 and 1940, people are speaking ill of them.

Fortunately there are excellent methods (and every community relations organization is familiar with them) by which anti-Semitism and other forms of group intolerance can be counteracted without publicizing the anti-Semites and their scurrilities. The teacher of intercultural education does not cite hate-merchants as examples. She does not tell the youngsters the terrible things being said about various groups. Yet she gets excellent results. The processes of positive and constructive education carried on in numerous fields have been immunizing the soil against anti-Semitism, so that the anti-Semitic speeches and literature have not found enough fertile soil to grow a

*(Continued on next page)*

## AN EXAMPLE FROM TOLEDO

By DR. MORTON GOLDBERG

*Recently an incident occurred in Toledo, Ohio, which serves to illustrate the point of Dr. Feinberg's article. Following is an account of it, written for the REVIEW by the rabbi of Toledo's Congregation B'nai Israel.*

MOST of us subscribe to the principles of good-will. We believe in anti-defamation and in the betterment of human relations. But, at best, these are usually vague terms; and we have little or no opportunity to give them more than lip service.

Against the onslaught of un-Americanism and intolerance it is not enough to erect the soft bulwarks of our customary class-room training in citizenship. Even books and speeches devoted to proving that one people is as good as another are, at best, removing the smoke-screen hiding the real causes of hatred and intolerance. Such treatment displays a naïveté. And I've made many such speeches myself.

I remember something my father (of blessed memory) kept repeating to me over and over again. On the sentence of the Torah, "And you shall keep and you shall do, for this is your wisdom and

understanding in the eyes of the nations," there is a comment by the S'fas Emes, the Rabbi of Ger: "The Jew earns his status in the eyes of the world—not by culture, nor by knowledge—but by the simple deed." Obviously he meant that by deeds of Torah does the Jewish people endure. My father applied it to everything, not only the *mitzvos ma'asios*. Thoughts, even expressed, are too ephemeral. By deeds de we best teach and by deeds do we endure.

Every so often there is an opportunity for the translation of thoughts and words into action and deeds in an individual community. Such an opportunity presented itself in 1952 in Toledo, Ohio; and Congregation B'nai Israel was foresighted enough to seize it.

The story began in August, 1951, when Congregation B'nai Israel and the

*(Continued on page 22)*

dangerous crop.

There is grave temptation for those who combat anti-Semitism. The canards and the activities of the anti-Semites are exciting. Coping with them is cloak-and-dagger, cops-and-robbers stuff, sleuthing, ferreting out secrets; this is very dramatic indeed. And there is the intriguing word: EXPOSURE. Having a newspaper with large circulation print exactly what the anti-Semites wrote and their vile cartoons as was done with anti-Eisenhower literature in the *Denver Post*, is certainly "exposure." But what does it expose? It exposes the entire public to filth which the anti-Semites could not have brought to the attention of more than a fraction of the public. Did all Denverites have copies of the anti-Eisenhower stuff? If so, then why this repetition? If not, and the likelihood is that not one-fiftieth of them had seen it, why feed it to all the others?

Exposure of a crime is an entirely different matter. It results in the arrest, conviction and jailing of the offender. But what happens to an obscure anti-Semite whose one great handicap is that he has been suffering from obscurity and from being ignored? What happens to his writings? Are they exposed or are they made notable by the publicity?

The slow, patient work of defeating the bigot by making the things he says unpalatable without ever mentioning him by name, is not dramatic. Long range community relations results are achieved by methods that do not attract applause. Neither the anti-Semite nor his opponent comes into the limelight. But unless the victims of bigotry learn to put their support behind effective constructive long range methods, they will find that it is they who become all the more exposed to the calumnies of their traducers. Not understanding the better techniques they will encourage the self-defeating ones.

There are many laudatory things said about Jews by persons of genuine distinction. It is these that should be given wider circulation. A wise public relations agent exposes the public to the most favorable things said about his client and avoids publicizing the derogatory things that can only do injury. This is good, sound practice unless one wants to be eternally defamed.

## WHY THE TARA CONER ARE MY ENEMIES

Translated from the Yiddish by Henry Goodman

By Z. LIBIN

**W**HEREVER there is a man from Taracan in New York, he is a confirmed enemy of mine. All natives of Taracan, without exception, are my sworn enemies.

I assure you I haven't the faintest idea where Taracan is. I have never in my life spoken ill of Taracan, itself, or of a native of Taracan, and yet all the natives of Taracan are my foes, and here is the reason:

On a certain beautiful morning two young men knocked at my door.

"Is this the home of Mr. So-and-So?" they asked and mentioned my name.

"Yes, I'm the very man. Come in!" "We are a committee," the young men informed me.

"What kind of a committee?" "Of the 'Independent Taracan Society.'"

"A pleasure. What can I do for you?"

"As we are running a concert and ball for our annual festival, we are issuing a journal and would like you to write something for us—something comical befitting a journal for a festive occasion."

"I am very busy and really have no time," I begin to reject the honor which they proffer me. One of the young men interrupts me:

"You'd better not oppose the Independent Taracans."

"They're no trifle, the Independent Taracans!" the second member of the committee support the first. "Trifling with our Society! Don't forget we count our membership in the thousands—thousands in good-standing; we have influence!"

"And the natives of Taracan are people who never forget a favor—besides, they play an important role in New York!"

Well, you know how bitter is the writer's loaf—how he is always dependent on the views of others . . . even a cat can interfere with a writer's livelihood. Also, I didn't want to offend anyone. I promised to write something for the Independent Taracan Society. I kept this promise, wrote something comical, and sent it to the designated address.

"Good riddance to them," I thought to myself. "Now I know that I've won the good-will of all the natives of Taracan."

A week later another committee of two came to see me.

"Are you Mr. So-and-So?"

"Yes, my friends."

"We have come to you as a committee of Taracans."

I knew that I had just done them a favor, and I also knew that they were to have a ball at about this time; it occurred to me that these genial young men had come, therefore, to express the gratitude of the Taracans and invite me to their celebration. The mere thought warmed my heart and I answered:

"Oh, from the Taracans! What a pleasure!"

"We have come to ask for a trifle," one of the members of the committee began. "Since, at about this time we have our annual affair . . ."

"We are asking that you come to our festivities"—my heart prompted the words I expected him to speak. However, I did not hear these words.

"We would like you," the speaker continued, "to do something for us."

"What is it?" It seemed to me the whole business was bringing me new difficulties.

"In connection with our celebration we are going to publish a journal."

"I know. I know that."

"How do you know?"

"I have already written for your journal . . ."

"When? What? For whom?" Both members of the committee interrupted me and stared.

"A committee came to see me."

"From whom?"

"From the Taracans."

"What Taracans?" shouted the committee. "What Taracans?"

"The Taracan Taracans . . ."

"There are various Taracans," a committee man assured me. "Which ones came to you?"

(Continued on page 23)

**M**Y MARCH of sorrow began on May 2, 1933.

For days the unrest among the German Jews that began with Hitler's seizure of power had increased, especially in Leipzig, the center of the fur trade. There one could feel a paralyzing anxiety. No one was free of it. Since January 30 of that year we had realized that we were at the beginning of the end, but our minds still struggled against this inevitable fate.

In the evening of May 2, around 6 p.m., I joined a group that met each week in one of the ballrooms of the Hotel "Fuerstenhof" to make music together. When I entered the room I noticed how terribly sad were the faces of my friends. I was just taking a seat when the doorman of the hotel came in and asked me to go to the lobby. A man in S.A. uniform was there to talk to me. I recognized a former school friend of mine. He had learned where I was and he had come to tell me to leave Leipzig at once. I had been "denounced" anonymously, and a warrant was out for my arrest. With this warning he shook my hand and regretted that he could not do more for me. Then he left.

The last of the little courage that I had managed to keep up left me completely. I was too much afraid to go home to say goodbye to my mother and my brother and sister. I did not even dare to telephone them. Almost like an automaton I went out of the hotel and walked through dark side-streets to the station. Within a few minutes I had become persecuted, an outcast and a prey to any misfortune. I had neither passport nor sufficient money, only about 200 marks.

The next express train was for Breslau, and I decided to go to the Polish border. During the journey I was in constant fear of being recognized and arrested. I felt completely isolated amongst my fellow-passengers.

The main topic in the train compartment was the same as everywhere else in Germany at that time—"the Jews are our perdition. . . . They stole our money. . . . 200,000 Jews govern 80 million Germans. . . . The time has come for the whole world to realize that the Germans are the chosen nation to destroy the Jews. For the good of all mankind the German

## JOURNEY INTO TRAGEDY

By HERMANN PIASKER

way of thinking must prevail."

I arrived in Breslau at dawn. I waited till 9 in the evening to go to the Jewish community center and ask the directors for the best way to reach the border-line. I was told that I could be neither advised nor helped—such an enterprise was too dangerous.

I decided to continue on to the East, as thousands of others did later. Before leaving the Jewish center I met a physi-

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*This is the first of two articles which the "Review" has extracted from an autobiographical book—unpublished as yet—by Hermann Piasker. It is a dramatic and at times horrifying story of the wanderings of a man escaping from the Hitler persecution, and the terrible disintegration which may afflict persons plunged into such misery. Mr. Piasker, the refugee of this book, is now in New York, slowly adjusting himself to his new life.*

*The author's manuscript was read by several notable people, among them Albert Einstein, who had this to say of it in a letter to Mr. Piasker:*

*"Human behavior in abnormal times is shocking. I firmly believe that reports of such documentary value must not be forgotten. A way must be found to appreciate the value of this work, and to bring it to the light."*

*Mrs. Thomas Mann, writing for her husband, the great German writer and humanitarian, commented, "Your book could contribute a great deal to awaken the dormant conscience of the world."*

*The second article will be published in the next issue.*

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cian from Berlin who had barely managed to escape a troupe of S.A. men. He too decided to cross the border illegally into Poland. Together we rode the very same day to the Polish frontier. We arrived in the evening and were lucky enough to cross some meadows and get into Poland.

On May 4 we arrived at Lemberg, where I met with the first great disappointment following my escape. My physician companion told me that he would go on to Warsaw, where he had friends. For a while we had shared the same fate and I had become accustomed to having a friendly soul beside me. I felt lost and disappointed. I went daily to the Jewish congregation for advice on the possibility of creating for myself a livable existence. This was my only walk in Lemberg, these were the only people I talked to. And each day I started on my way with less hope. The Polish officials were very difficult, and I had to go on living day by day as a refugee without rights.

At last — by now it was the beginning of June—I was arrested during a raid. After several days I was brought to trial. As I did not know the language I was given an interpreter who pleaded my cause so well that the judge let me go free. Nevertheless I could not remain in Poland, since the existing laws forbade that, and I was handed over to the police. They decided to send me back to the border. But before they were able to do so, I fell ill and so for the time being I was sent to a hospital. As strange as it may seem, my sickness was a stroke of luck for me. It allowed me better living conditions and a delay in my expulsion.

But I recovered rapidly. I was told that instead of sending me back to Germany, the Polish authorities would be merciful and deport me to Rumania. In the middle of one night a policeman brought me to the Rumanian border. He showed me a distant light, the railway station of Oraseni, and suggested I go towards it till I reached Czernowitz, but to avoid the station itself. Ironically he said, "This is a little trip of only 100 kilometres." Although I was hardly able to stand on my feet, I started on my way. The Polish soldier at the frontier shouted at me that if I tried to come back to Poland he would beat me up.

I walked towards the light and hardly half an hour later a Rumanian patrol picked me up. They wanted to send me back to Poland or to the court of justice in Strojonic. I preferred the latter.



The next day the captain of the border police asked me whether I had sufficient funds to pay for the railroad tickets to Strojnite for myself and a soldier who was to accompany me. Since I did not have the money he told me that I would be sent from one railroad stop to another till I reached Strojnite. Chains were fastened to my feet and a fully armed soldier brought me to the next police station. In almost every village that I had to pass the population threw stones at me and yelled "Jew." After several days of such misery I finally reached Strojnite.

A colonel of the Rumanian police generously refrained from handing me over to the court, but said he had to send me to the next frontier — the Polish. I begged him to bring me at least to a different crossing point from where I had come, and he promised to do so. I thought him to be sincere, but later I heard that he was just as ruthless as all the others.

I had to walk for days from one stop to the other towards the Polish frontier. When we had reached it I was brought to a river through a wood and told to cross it. On the other side was Poland. They gave me a thick stick to lean on in the water. I must have looked very helpless and horrified. The soldiers seemed highly amused, and laughed and joked among themselves. As I hesitated to start they ordered me to get going.

I tried to keep on my way in the water, but in the center of the river it was very deep and I almost lost my balance. I wanted to turn back, but the Rumanian soldiers started to shoot at me. It was a miracle that I was not hit. But I had to go back. Soaking wet and exhausted I reached the bank. The soldiers treated me as if I were a wild animal. They arrested me and took me back to Strojnite.

There I was given the good advice to pay 1,000 lei. I now realized that their brutal actions were intended to force me to give in to their demands, which took the form of a vicious plan. The soldiers knew very well that I had no money, so the officer in charge of the police station told me that a soldier would go with me to all the rich Jews in the town, and that I was to ask them to give me the ransom money. That was the first time I was confronted with the practice in

Rumania, and in all the Balkan countries, of buying and selling anything — even freedom and honor. All officials knew but one goal, to extort as much money as possible from the people dependent on them.

With a policeman at my side, I started on my bribe-raising rounds. The Strojnite Jews took pity on me and did their very best to help. I received the money and was freed.

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For a month I lingered in Strojnite. I was constantly hearing that the army men and police extorted from the Jewish community because I was being sheltered by them. I could no longer stand these indirect reproaches and decided to end my miserable situation in this town.

I left Strojnite in the first days of 1934. It was very cold. The community had given me a winter coat, warm undergarments, and a small sum of money as a farewell present. I used the money to buy a ticket to Czernowitz. This was a bigger city, and I thought I could perhaps solve my problem there.

But here too I was an outcast, since I had entered the country illegally. Daily I had to change my sleeping-quarters to evade discovery. Many of my fellow-Jews, although poor themselves, helped me and gave me shelter.

For the first time now I thought of suicide. The newspapers wrote that the Hitler government was growing stronger from day to day. There was no hope. I did not dare write to my mother and brother and sister in Leipzig. For the first time I understood what "eternal Jew" meant.

## My Grandfather

GRANDFATHER was a tall a quiet a good man who moved among us with hands of love, knowing that love is total and all.

Grandfather was a big tree planted deep so that at death, when the roots were severed, the tree came crashing down, shattering the branches.

And now we whom he loved, the rootless, search for fresh earth in which to grow. Meanwhile our pilgrimages are to Miami in Packards, the joyous exchange of Chanukah gelt discontinued. —IRVING HALPERIN.

But I lived on. I had to part with my most valuable possession, my coat, and little by little I sold everything I had. I hardly saw anyone. Wherever I slept I remained, and was almost always hungry. I never slept peacefully, being afraid of arrest. I had found shelter in one of the worst and dirtiest streets of Czernowitz. The Jews who lived there were very poor, yet they helped me. But they were constantly afraid of being denounced and subjected to extortion.

Once I wandered into a cafe. There I met a Polish woman who too had entered Rumania illegally and was waiting to find some way to go on to Budapest where she had relatives. She was as penniless as I. We became friends, and our interest in each other helped our morale. I acquired a new courage and energy, and acting on her suggestions I tried to make small business deals and give French lessons. To my delight, I managed to make a little money. I shared my earnings with this woman, whose name was Wanda. I could now live in a fairly decent room and was no longer hungry.

Through my little trading I met some Jewish manufacturers who helped me make useful connections. I even worked for some time in my own trade. Slowly I started to live again and to forget how desperate I had been just a short while ago. In the closeness with Wanda I felt sheltered and like a human being again.

I saved some money, and since Wanda had a family in Budapest she thought I might do even better there and wanted me to go with her. I gladly agreed. But we had to have more money than I had, and Wanda suggested I get some loans from the business acquaintances I had made. I was now so confident that I didn't hesitate to ask for this money, and I was fortunate enough to get it. Wanda knew people who could obtain the railroad tickets for us and arrange for our departure safely. I gave her the money for these underhand negotiations.

After I parted from Wanda that day I returned to my room to pack. I found someone had broken in and removed everything I had—all my clothes, all my small possessions. Wanda was to meet me later. She didn't. I never saw her again.

This was a blow that crushed me again. I had had complete faith in Wanda.



I felt too stunned to resume my work. I could not pay the rent of my room and had to get out. I was too ashamed to go out into the streets lest I meet my creditors. With the last few lei that remained I rented shelter in the poorest part of the city, in a partly caved-in house occupied by a gypsy family. The prices charged varied with the accommodations—to sleep on the bare floor without cover cost 5 lei, on the table 7 lei, in a bed 10 lei. I permitted myself the luxury of a bed for a week.

A few days later there was a raid in our neighborhood. Because I lacked papers I was arrested.

While I awaited trial in jail I met a Jew from Berlin, Hans Angress. We were glad to speak to one another and did not feel quite so lonely. We promised ourselves to stay together.

The next day we were put on trial together. The first question asked us was whether we had any money. When we answered truthfully in the negative we were beaten up. By now I knew Rumanian conditions well enough to realize that our main problem was to pay a bribe. I had learned the Rumanian language fairly well, so I mentioned the names of several rich Jews in Czernowitz whom I pretended to know. The ruse worked. We were released—temporarily—the police believing we would raise some money.

In my desperate situation I shut out shame and embarrassment and went to my creditors. But I had formulated a plan. To a lawyer in this group, a Dr. Diamant, I suggested that letters be written to Jewish organizations in Zurich, London and New York, appealing to them to make some arrangements to get the refugees in Czernowitz, of whom there were about 30, to Palestine. Dr. Diamant agreed, and said he would write the letters.

Thereafter I went daily to Dr. Diamant's office for the expected answers and always there was the same response—"Nothing has come yet."

In the meantime Angress and I were joined in our lodgings by a man named Schwarz, who was ill. Schwarz had a habit of talking in his sleep. When I lay miserably awake I could hear him talk about his wife and children, and I

thought of my childhood, when I was 12 years old, and while still in school and seized every opportunity to go to the Nikolaistreet near our home and to the Bruhl to look at the fur stores. Furs held a fascination for me since my earliest youth. I inquired in those stores about the prices, colors, quality and the countries from where the furs came. Since Leipzig was the center of the fur industry I could get all the information I wanted. Soon I earned a little money by helping in the stores, and so saved my mother the expense of my pocket money. My father had died when I was 2 years old. When I was 21 years old I went into business for myself. At home, together with my mother and sister, I had a happy and contented life.

One night Schwarz had a stroke and passed away. He was buried in four raw box-covers—just like a dog.

Nothing came of the appeals we had made through Dr. Diamant.

## THE STORY OF ANOTHER WANDERER

By DR. ERNEST WARSCHAUER

THE prisoners of the Dachau concentration camp were marching back from out-door jobs to the barracks. It was February 1944 and some news of the German defeat had infiltrated through the wire entanglement. Pieces of newspaper, picked up outside in the forest, on the road, or smuggled in some other way into the camp, were coveted objects amongst the inmates. But the death penalty menaced any prisoner who was caught in the possession of a newspaper.

The column was led by the guard on duty, a man of about 60. Long ago the young guards had been sent to the front and been replaced by older men. The guard was taciturn, surly, who never gave the prisoners a friendly word, but he never was unfriendly. He simply did his duty impersonally. It was rumored that he had been a manufacturer of toys in Nuremberg.

Among the prisoners was Dr. G., a lawyer from Memel (Lithuania). Deadly tired, as were all the others, he dragged along the road. In his pockets he had some newspaper scraps that he had picked up during the day.

Suddenly the command was shouted: "Everybody stop! Hands up! Body

We lost our courage completely as our existence became daily more hopeless.

My friend Angress and I could not decide what to do, but the police decided for us. Unable to extort money from us we were arrested again and condemned to three months in jail. Our sole comfort was that we could stay together. The conditions in Rumanian jails were primitive. In a tiny cell normally meant for 2 to 3 prisoners, 20 were packed in. Most of them had been condemned for petty crimes and had to stay only short terms. These people—pocket-thieves, souteneurs and others—insulted and ill-treated us in every possible way. Naturally, they even took away what little food we got.

Resigned to our fate, we spent these three months in complete apathy. We had ceased to hope or make plans for the future. On the day of our liberation we were told that we would be brought back to the Polish border. I knew that it

search!" A Gestapo man, notorious for his sadism, was out for a hunt of heads. G., white as a sheet, faced certain death with those bits of news he had found. He fumbled desperately in his pockets, hoping to discard the scraps unseen. Before he succeeded in doing so, the old guardsman approached him, put his hands into his pockets and seized the papers—without speaking a word.

Nothing was now found on Dr. G. when he was searched. Nevertheless he remained terribly frightened, expecting any moment to be denounced and called before his persecutors. But no call came.

Next morning he set out for work as usual. When he was in the forest, the old guardsman took out the papers he had seized and quietly put them back into Dr. G.'s pocket, looking as surly as usual. No word was exchanged between them—neither before nor afterwards. Even the name of his saviour remained unknown to the prisoner.

Who is Dr. G.? I might give my readers a hint. Recently he took part in a round-table discussion arranged by the Brooklyn Jewish Center on a problem of our time.

would be useless to protest. There was nothing left for us to do but continue this life till one day, somewhere, we would die as so many others had done. We no longer believed in a change of government at home; the newspapers had confirmed the absolute power of the Nazis. We had to remain outlawed, an easy prey to all and everything.

We had to walk the 50 kilometres from Czernowitz to Oraseni (Rumanian border-town on the Polish-Rumanian frontier). It was a winter night. We were insufficiently clothed and froze miserably. When we crossed into Poland we were in an open field. Behind us were the Rumanians, who would shoot if we tried to turn around. Before us was Poland, that did not want us either. It was completely dark. When our eyes became accustomed to the blackness we discovered snow-covered fields. We walked on more than an hour and still there was no town in sight. All night long we wandered around, having completely lost our direction. When it dawned we saw some houses nearby, but did not know whether this was Polish or Rumanian territory. I had the misfortune to overlook a hole and twisted my ankle. As I could not go on my friend Angress and I agreed that he was to try to reach the town alone while I waited for his return.

My ankle started to swell and hurt badly. I waited the entire day for Angress but he did not come back. Fearing that something had happened to him, I had to try to move along. Stiff with cold, I limped over the fields. At dusk I reached a town. Suddenly Polish military police appeared some distance away. I became so frightened that with my last strength I dragged myself into the nearest house. When I entered I saw candles on the table and felt secure. This was a house of Jews. I collapsed and lost consciousness. For a long time I stayed with these people, who, although themselves very poor, took wonderful care of me. Weeks passed before I could think of proceeding. Shortly before I started my wandering again these people told me that one day before I arrived a Jewish refugee from Rumania had been seized

by the border police and brought to jail in Strojonic. I assumed him to be Angress. Later on I found out that it was actually he.

I succeeded in reaching Lemberg, where the old life started all over again for me: the hiding from the police, the constant change of sleeping quarters. The Jewish congregation paid for my bed and I had to eat in the kitchen for the poor. From there I went to quite a few other Polish towns. Everywhere I tried to start a more or less normal life, but it was impossible to do so. The authorities were very anti-Semitic and the Polish-Jewish populations were exposed to chicaneries and injustice; but wherever we refugees met—and we usually met each other again in the various places during our

planless and goalless straying around—we agreed that our Polish fellow-Jews were generous and self-sacrificing. Always they tried to help us as well as they could.

During the months I spent in Poland I did not hear from Angress. I often thought of him and feared for him, but soon I forgot to think of anything else but how to survive the next hours.

Two long, wretched years passed this way. I had almost forgotten my former normal life. I seldom thought of my mother and brothers, or even of Germany, the cause of all this misery. My conviction grew that all European Jews sooner or later would have to suffer a fate like mine. There seemed no escape. Maybe we were supposed to perish. That was the fate of the Jews.

*(To be concluded next month)*

## British Jewish Community Now Largest in Free Europe

By GEOFFREY D. GOLDSTEIN

**B** RITISH Jews today form the largest Jewish community in free Europe. They number 450,000, the majority living in London.

Realization of its new importance and standing in the Jewish world dawned slowly on British Jewry. Its pre-war spiritual needs were administered mainly by men from the great Continental centers of learning. Now, the community must find its teachers and spiritual heads from among its own youngsters. The lack of fully trained young men able to minister to orthodox congregations—for British Jewry adheres in its masses to Orthodox Judaism—is keenly felt.

To say that British Jewry adheres to Orthodox Judaism does not mean that the community is a "religious" one. With two or three notable exceptions there is plenty of room in the country's synagogues on the Sabbath. Jews College, which trains young men for the ministry, finds itself hampered by a lack of funds. But even if it had all the money it needs, candidates are not readily forthcoming.

British Jewry too, for all its magnificent achievements, is communally apathetic. Appeals raise goodly sums—but these are contributed time and again by the same group of charitable people.

While the Zionist organizations claim large memberships, meetings are poorly attended except for the occasional gathering addressed by an Israel Cabinet Minister or a leading personality.

Despite this, British Jews are among the best organized communities in the world. The Board of Deputies—after the healing of a split which led to the withdrawal of a large section of the Board—represents British Jews in most matters affecting its welfare and in dealings with Government departments. The Anglo-Jewish Association, for long the jealously guarded preserve of old-established Anglo-Jewish families, has opened its gates to newer members and seems to have profited by this act. Once strongly anti-Zionist, it is now pro-Israel. Nearly one hundred members of the Association are members of the Board.

There still remains some friction between the two bodies which tend at times to overlap, but they can, when the occasion arises, act in concert. A recent example was when communal leaders visited Buckingham Palace to present an address of loyalty to Queen Elizabeth. Boiled down, differences between the Association and the Board are most truly clashes between personalities.

*(Continued on page 22)*

THE elementary precondition of all human activity, however sublime in character, is freedom from the fear of physical destruction. Conversely, the measures necessary to secure the physical basis of life take precedence over things of the spirit. This indeed is one of the fundamental tenets of Judaism expressed in the Rabbinic exposition of the Scriptural "Ye shall live by them"—and not die through observing them, as the Sages added. The preservation of human life comes first.

This principle places the safeguarding of the nation's security above all else, and is the *raison d'être* of the Israel Defence Army, the successor to the Hagana—and informs all its varied activities. It is for this reason that it interferes with the daily life of Israel citizens. It demands two years' compulsory service for young men and women over eighteen till 43, it takes father from children, husband from wife, and often wafts them away in army trucks to some distant part of Israel's frontier for army training and toughening. Without a strong Israel, all the achievements of Zionist pioneering and struggle—mass immigration, settlement and absorption—are jeopardized by a circle of deadly enemies waiting for what they consider to be signs of weakness to revenge the ignominious defeats inflicted on them by the Israel Army.

Within the framework of this scheme of reserve training by which Israel's manpower is exploited and kept at the ready, my turn eventually came, and one autumn morning, along with some hundreds of other Jerusalemites—government officials, porters, poets, laborers, ex palmachniks—I reported to the base in khaki shirt and trousers and a minimum of baggage to begin my journey to somewhere in the Negev.

We had heard reports of tough conditions, but imagine the consternation of middle-aged family men who had slept on nothing harder than a hair—or possibly spring—mattress in a cozy Jerusalem flat, when they arrived at their new "home"—an expanse of flat desert scrub, surrounded in the distance by a halo of gaunt hills and jagged slopes, and were issued three wooden chips, a somewhat longer wooden stick and a piece of dark canvas, which the knowing ones whis-

pered was half a tent. But there was nothing for it but to carry out orders, find a partner and set up home before darkness fell. No one failed to rig up his tent before nightfall, even if it was the first tent he had helped pitch in his lifetime.

Around the campfire in the evening, the commander reassured his men that things would not be as tough as they feared. Food allowance was top army grade—"desert tariff," including meat, eggs and fish daily, the dream of the Israeli housewife, and a liberal allowance of Negev dust. They would have to go carefully with water; and sanitary and eating facilities were of the most basic and primitive kind. The aim was to acquaint all of us at first hand with field conditions.

It was surprising how quickly this medley of human material that comprised the unit settled down into the routine of daily training, parade, rifle inspection, etc., administered by instructors and sergeants, themselves drawn from the same manpower source and themselves serving their annual period of reserve duty, which had, however, included preliminary short courses. Army discipline, spit and polish was reduced to a bare minimum, and informal orders distinguished the relations between instructors and men. There was the usual quota of "artists," or professional shirkers, who somehow managed to avoid all onerous chores, to the good-humored amusement of all, and "shvitzers" (Israel slang for boasters) who took their army responsibilities too seriously to arouse the respect they so craved.

Routine and arduous physical conditions (arduous in relation to the high average age and low medical grading of the men) were lightened by the tours arranged in the region which abounds in some of nature's most magnificent and awe-inspiring scenery, a factor which probably played its part in ancient times in intensifying the religious fervor of the children of Israel in their wanderings in

## An Israel Leader Characterizes Israel's Defence Force

# THE SPIRIT OF THE ISRAEL ARMY

By ARYEH NEWMAN

this vicinity. Indeed, the Negev and Dead Sea region was a favorite place of retirement of religious devotees intent on dedicating themselves to a holy life. Looking up at the jagged precipices of the hills of Sodom, the almost sheer plunge into the Dead Sea rift valley, the sudden appearance of a waterfall discharging a steady flow of water into a deep, blue, circular rock-hewn pool beneath, one felt the full force of the Hebrew adjective, *Nora*, loosely rendered "terrible," but really meaning "inspiring of Divine Awe," and recalling the lines of Blake's "Tiger,"

What immortal hand or eye

Could frame thy fearful symmetry?

Besides being shown the Divine wonders of nature in the Promised Land, our unit was given some inkling of the efforts to exploit the vast natural potentialities of the region, to bring water to fructify large areas of parched but essentially good soil, and to utilize mineral treasures within the earth. Straight new roads, rather forlorn clusters of wooden prefabricated houses were signs of the beginnings of settlement in this empty corner of Israel.

What impressed me deeply was the Jewish aspect of this military operation, forming part of the measures taken to protect the physical, and consequently the spiritual, integrity of the nation. Here one was confronted by an agglomeration of Jews from all climes and cultures who felt a comradeship and common destiny, and were kept together by a common tongue, Hebrew (the official language of the Army), the language that was the last resort when all the languages picked up and molded by the Jew in the course of his exile had been exhausted.

Formerly, the *Shabbat* was the day of rest (no training, not even coding) and was celebrated by the orthodox—quite a conspicuous contingent as was only natural in a unit hailing from Jerusalem—in traditional fashion by Kiddush, song, festive meal and the statutory Divine Ser-

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vices. Indeed, this same contingent assembled daily at five-thirty in a tent specially rigged up as a synagogue complete with Sefer Torah for morning service, and volunteers drawn from these same ranks were responsible for the Eruv\* constructed around part of the camp on the Sabbath eve to permit the carrying of mess tins to the kitchen area at meal times. It was they who figured largely in the supervision and preparation of the strictly kosher food the Army provides.

This religious observance, unfortunately, means little to the majority, who identify Judaism with a number of ritual performances and taboos. The essential message of Judaism, its fundamental moral and ethical basis, of which the age-old ceremonial is the outward symbol, has never reached them. Among the people influenced by the unselfish principles exemplified by Hillel's conduct and doctrine, there are many who are beginning to feel the woeful inadequacy of their expressions of Jewish identity. They already appreciate that modern Hebrew, a mastery of our folk songs and dances, and even the risking of life and limb in defense of their country, do not alone lend sufficient meaning and purpose to their lives as members of an ancient world nation restored to its homeland. The problem of finding a way to the hearts of the many, of bringing to them both the religious and essentially moral message of the Torah has not even begun to be solved in Israel.

Judaism in its strictly formal sense is "recognized" by the Israel Army authorities, who maintain a special religious service consisting of Chaplains and their assistants, the scope of whose activities, even to the number of minutes permitted for divine service, is regulated by Army code. But the investing of Army life as a whole with a truly Jewish character in its broadest and most positive sense is still a Messianic dream. But that is part of the general religious problem in Israel which the Army cannot be expected to take on, on its own, so to speak. The promotion of security is its aim, and that it carries out to the best of its ability, contributing in the process no little towards the unification of the nation.

\* Symbolic foundry constructed to mark everything within its limits as constituting one domain, in accordance with ancient Rabbinic practice.

## SOUTH AFRICA RESENTS ISRAEL'S VOTE IN UNITED NATIONS

By EDGAR BERNSTEIN

ISRAEL'S recent vote at the United Nations supporting the Arab-Asian demand for a U. N. probe into South Africa's color policies, has been received with pained surprise in many quarters in South Africa, which feel that the sympathy and support which South African Governments have always accorded Zionism—translated by the present Union Government into concrete assistance to the Jewish State—should have influenced Ben Gurion to steer clear of any move against the Union initiated by states which are no less hostile to Israel than they are to South Africa.

The South African attitude—which, it is important to realize, is shared by virtually all sections of the Union's electorate, Government and Opposition alike—is that the country's traditional policy of racial separation between black and white is a domestic issue which the U. N. is not competent to investigate. South Africa was supported in this attitude by Britain, France, Belgium and Australia.

The United States held that the U. N. was competent to discuss the issue, but did not favor the Arab-Asian resolution, voting instead for the Scandinavian "compromise" proposal which called on member states to bring their legislation into line with the principles of the U. N. Charter but did not request a formal probe of South Africa. While there is some sympathy here for the view that Israel's position as the Jewish State constrained her to record an attitude on principle, Nationalist circles feel she could have achieved this by taking the same course as the United States, instead of supporting the anti-South African proposal.

This point was in fact made editorially by the leading Cape Town daily, *Die Burger*, which stated:

"Has the Government of Israel really interpreted public opinion in the Jewish State? If so, there is in Israel a completely unaccountable lack of insight into our problems.

"A similar lack of insight in regard to Israel does not exist here. Successive South African governments have always handled the struggling Jewish national

home with the greatest sympathy, and they were supported by public opinion—during the last few years especially by Afrikaans public opinion, which not only in the old, but also in the new history of Israel, saw a lot in common with our own struggle. We mean the struggle against British imperialism as well as the heroic exertions towards its own national identity in the midst of an overwhelming majority of people of a different type. With the partition of Palestine and the establishment of Israel an 'apartheid' was at the same time carried into effect, which had the result that hundreds of thousands of Arab refugees from the Jewish area languished in neighboring Arab States and formed an insoluble international problem.

"We say this with no reproach. But Israel owes its existence to the refusal of its Jewish citizens to accept integration and equality with an Arab majority in the state. Our apartheid policy is based on the same attitude by European South Africans towards the non-European majority. We had at least expected a certain amount of understanding of this truth from the Israel authorities. Instead of that, Israel supported Indian interference, of which the ultimate aim is the swallowing up of a free and friendly nation on the southern point of Africa.

"For South African Zionists, who also want to be called true South Africans, there awaits in Israel a great task which up to now has apparently been badly neglected."

The *South African Jewish Times* took exception to *Die Burger's* suggestion that South African Zionists should try to exert a political influence on Israel, "because South African Jews owe full and exclusive political allegiance to South Africa only, and because the Israel Government would rightly tell him to mind his own business, and not meddle in the affairs of another country with whom he has no political links."

Many Jews in South Africa feel far from happy that Israel voted as she did, and shared the view that she should either have abstained, or have supported the Scandinavian compromise proposal.

# NEWS OF THE MONTH

THE possible "liquidation" of Jews in the Soviet sphere as a result of the new Kremlin policy charging Jews and Zionists with "espionage" for the Western Powers, was foreseen by Senator Herbert H. Lehman, addressing the 38th annual meeting of the Joint Distribution Committee which was fantastically accused by Russia as a spy funnel. Edward M. M. Warburg was re-elected chairman of the J.D.C. at this meeting.

"It is a bitter fact of current history," Sen. Lehman said, "that individuals of Jewish faith and tradition, who were Hitler's tragic scape-goats, seem now fated to draw the special attention of the Kremlin. The recent trials in Prague served notice that Israel and Zionism are to be made pawns in the internal and external power play of Communist imperialism. Jews in the Soviet sphere are to be intimidated—and perhaps liquidated—while common cause is made with those uneasy leaders in Arab countries who exploit anti-Zionism and anti-westernism as distractions from the domestic miseries of the Arab peoples.

"We must prepare, and move to meet this challenge on all fronts," the Senator urged. "As Americans, we are threatened in our vital interests, chief among which are peace, security and stability, not only in the Middle East but everywhere. As Jews, we must be deeply moved by this new menace to those of our common faith, both in Israel and behind the Iron Curtain."

Sen. Lehman also severely criticized the new McCarran-Walter Immigration and Naturalization Law which entered into effect last month. He pointed out that immigration is not a "Jewish" question because the number of Jews seeking immigration into the United States is, according to all factual evidence, minimal.

Jews throughout Poland have been forced to hold meetings pledging their solidarity to Poland and opposing Zionism. Political observers expect a trial of three or four Jewish Communists, replete with confessions charging Israel and Zionism with espionage against Poland, as an

object lesson to Jews who may waver in their support of the Polish regime.

The Israel Government has taken no action on the arrest of two employees of the Israel Legation in Warsaw, pending receipt of the official Polish note on the subject. One of the arrested men, Arie Lerner, had the task of processing visas to Israel when he worked at the legation.

An order seizing that property of Jewish families who have not returned to Soviet-held part of Germany had been issued by the Communist authorities there. Jewish property worth several hundred million dollars will now formally pass into the hands of the East German Communist administration.

The German press featured news of the escape from East Germany to West Berlin of Dr. Leo Zuckerman, former assistant to East German President Wilhelm Pieck. Dr. Zuckerman had been branded a "Zionist spy" by the East German Communist Party. Dr. Zuckerman, a Jew, fled to West Berlin with his wife and two children.

Until recently, Dr. Zuckerman was chief of the President's Chancellery, which made him in effect Assistant President. The Communist Party statement said he had tried to force Soviet-zone Jews to band together in a Jewish community to receive aid from the Joint Distribution Committee, which the Communist statement said was "an American espionage agency."

In New York, JDC headquarters denied any knowledge of Dr. Zuckerman. It was emphasized that no official of the organization in this country or Europe ever met him.

Some 2,300 Jews, all survivors of the Nazi regime, have fled the Soviet zone of Germany to West Berlin since the establishment of the East German Republic.

Reports received from the East zone state that more Jews have been arrested there and charged with being "Zionist and imperialist agents." Few Jews remain in the higher echelons of the Com-

munist Party in East Germany. At present there are only about 2,500 Jews left in East Germany.

Reports published in the London press state that hundreds of Jews in government jobs in Soviet-dominated countries of Eastern Europe have been "interrogated" by the police and many have been "hounded out of their jobs by vague charges of supporting Jewish and American imperialism." These same dispatches report that "those who can are moving to the West" and find their way to refugee camps in Western Germany.

"Deep concern" at the "extensive use of anti-Jewish and anti-Zionist arguments" at the recent Prague trial was expressed in a resolution adopted by the

## New Israeli Cabinet

PRIME Minister David Ben-Gurion officially introduced a new fourteen-man Cabinet to the Knesset (Parliament) where it later received a 63-24 vote of confidence. The new Cabinet, which represents a coalition of the Mapai, General Zionist and Progressive parties, is made up as follows:

David Ben-Gurion (Mapai)  
*Prime Minister and Minister of Defense*  
 Moshe Sharett (Mapai)  
*Minister of Foreign Affairs*  
 Levi Eshkol (Mapai)  
*Minister of Finance*  
 Ben Zion Dinur (Dinaburg) (Mapai)  
*Minister of Education and Culture*  
 Golda Meyerson (Mapai)  
*Minister of Labor*  
 Peretz Naphtali (Mapai)  
*Minister of Agriculture*  
 Behor Sitreet (Mapai)  
*Minister of Police*  
 Peretz Bernstein (General Zionist)  
*Minister of Commerce and Industry*  
 Yisrael Rokach (General Zionist)  
*Minister of Interior*  
 Yoseph Serlin (General Zionist)  
*Minister of Communications*  
 Yoseph Saphir (General Zionist)  
*Minister of Health*  
 Pinchas Rosen (Progressives)  
*Minister of Justice*

Mr. Pinchas Lavon and Dr. Dov Yoseph, who was formerly Minister of Commerce and Industry, will remain in the Cabinet as Ministers Without Portfolio.

executive committee of the British Council of Christians and Jews.

A tense anti-Jewish atmosphere prevails in the Soviet Union, it was reported in Tel Aviv by Israeli sailors upon their return from Odessa, Russian Black Sea port city, where the Israel ship "Tzfonit" unloaded a cargo of citrus fruits from the Jewish State.

The sailors said they were shadowed by Soviet secret servicemen from the moment they left the port for the city proper. Jews who only a year ago welcomed the same sailors with joy when their ship was anchored there, this time pretended that they did not even notice them. The synagogues, too, were nearly empty as compared with a large attendance a year ago, the sailors reported.

The Israel seamen also revealed that the Soviet port authorities even forbade them from contacting sailors from another Israel ship, "Hadar," which was anchored in Odessa at the same time. The sailors were the only foreign Jews to set foot on Soviet soil in the course of 1952, the year marked by outspoken propaganda against world Jewry and Zionism.

The split within the pro-Soviet Mapam Party developed further when Meir Yaari, one of the leaders of the Hashomer Hatzair—the strongest group within the Mapam—published an article in the party organ, *Al Hamishmar*, strongly attacking Dr. Sneh, recently deposed from a leading party position, who is the foremost defender in the party of the anti-Zionist policy of the Soviet Government.

Mr. Yaari declared that Dr. Sneh had deviated from the Mapam political line and was "nearing" the anti-Zionist camp. Mr. Yaari disclosed that Dr. Sneh had proposed to the Mapam steering committee that it delete from Mapam council decisions all references to the party's participation in Zionist bodies, "thus proving that Dr. Sneh has reached a dangerous dilemma."

He emphasized that Dr. Sneh was trying to prove that the Prague trials were aimed at the Jewish bourgeoisie and not "against Jews like him."

The Israel Cabinet approved a project for the construction of 3,000 housing units in agricultural settlements throughout the country.

The Labor Ministry has prepared a sep-

## Israel Transportation Increasing Rapidly

THE Israel Merchant Navy now has thirty ships amounting to a total of 107,000 tons. During 1951-1952 Israel ships carried 360,000 tons of cargo, or about 28% of all shipping between Israel and foreign ports. Israel ships also carried 60% of the 75,000 incoming and outgoing passengers.

A new railroad station is to be built in the center of Tel Aviv. The station is expected to be ready for use in about 15 months. Improved train service will result in the scheduling of seven round-trips between Tel Aviv and Haifa daily and four between Haifa and Jerusalem. The Ministry of Communications announces that it has ordered 245 freight

cars for the building of an additional 15,000 units in the next few months. The major portion of these units will be erected in urban areas. The cost of this plan is estimated at 10,000,000 pounds.

Meanwhile, contracts totalling some 3,000,000 pounds have already been signed for 750 homes. Two-thirds of this number will be built in Tel Aviv and the remainder in Jerusalem.

Israel Ambassador, Mr. Abba Eban, accompanied by the Minister, Mr. David Goitein, and the Military Attache, Colonel Chaim Herzog, transmitted to top officials of the United States Government Israel's anxiety over the recent arms shipments to Arab countries, particularly the dispatch of a sizeable number of jet planes to Egypt. The meeting was held with Secretary of State Dean Acheson and two

cars from Belgium. A special line is to be run between Mamsheet (Kurnub) in the Negev and Tel Aviv so as to ship potash and other minerals straight from the site to the port.

The number of private automobiles in Israel rose from 10,200 in September 1951 to 11,600 in September 1952. The number of taxis increased during the same period from 1,400 to 1,900.

Two memorial stamps have been issued by the Ministry of Posts in Jerusalem to honor the late President Chaim Weizmann. The stamps, of 30 and 110 pruta, display a picture of Dr. Weizmann along with the President's seal.

of his aides and lasted for forty-five minutes.

Basing himself primarily upon the statement made by the Foreign Minister, Mr. Moshe Sharett, in the Knesset, the Ambassador expressed Israel's concern over the possibilities of an arms race in the Middle East as a result of the action taken by Great Britain and other countries.

At the close of the meeting, Mr. Eban had the feeling that Israel's position had been sympathetically received by the Secretary of State and his assistants.

The American Friends Service Committee (Quakers) has made a gift of 10,000 records to the Ministry of Education and Culture. The records, both classical and modern, will form the nucleus of lending libraries in Jerusalem and Tel Aviv.

## "Ulpanim" Help Israel Settlers

AMERICANS and Western Europeans comprise ten per cent of the 6,563 students from all parts of the world who have graduated in the past three years from special Hebrew language courses for immigrants conducted by the Ministry of Education and the Jewish Agency for Palestine.

The courses, known as "Ulpanim," are of five and six months' duration and are given at special boarding centers located in Israel cities and agricultural settlements. Twenty-six Americans are presently enrolled in special courses which have been organized for the first time exclusively for English-speaking tourists

and professionals who plan to settle in Israel.

The "Ulpanim" are designed to provide immigrants with a working knowledge of the language in as brief a time as possible in order to hasten their integration into the social and economic life of the country. Immigrants pay a nominal fee for room, board and tuition at the "ulpan." "Ulpanim" conducted at agricultural settlements are free, but the students are assigned various part-time jobs to meet their expenses.

Thus far, an average of about seventy per cent of the "ulpan" students have been able to find employment immediately upon graduation.



# NEWS OF THE CENTER

## Rabbi Lewittes to Occupy Pulpit at Late Services

This Friday, January 23rd, at our Late Friday Night Lecture Services, Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of the Hebrew and Religious Schools of our Center, will occupy our pulpit and will speak on the subject "Three Hundred Years of Jewish Settlement in America." This is a most important and fascinating theme because it will deal with a special anniversary which the American Jews will celebrate next year marking the three hundredth year since the settlement of the Jews in America. We hope that all of our members, their families and friends will be with us to learn the importance of American-Jewish history from the message which Rabbi Lewittes will bring to us.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

## Advance Notice

We are privileged to announce as preacher at the services next Friday night, January 30th, Rabbi Bernard Cherrick, rabbi in one of the leading Synagogues in London and later settled in Israel where he is connected with the Hebrew University. He will speak to us on the subject "From the Heights of Scopus" in which he will portray the influence of the Hebrew University of Jewish culture throughout the world. All members are asked to reserve next Friday night to greet our guest preacher.

## Dr. Mortimer Ostow to Speak At Lecture Series

Dr. Mortimer Ostow, noted psychiatrist and neurologist at Mt. Sinai Hospital, will be the speaker at the third lecture of the series on "Problems of Family Relationship" on Monday evening, February 2nd, at 8:30 p.m. The subject on that evening will be "Marriage Problems."

## Amendments To Constitution To Be Voted On At Annual Meeting

The following amendments to the Constitution and By-Laws of the Brooklyn Jewish Center will be submitted for the consideration of the general membership at the Annual Meeting scheduled for

Thursday evening, January 29, 1953:

Section 30A, Article VIII — to be amended by making provision giving Honorary members of the Governing Board the right to vote.

Article XV — Present article dealing with Amendment procedure shall be known as Article XVI.

A new article dealing with the disposition of Pews shall be added and be known as Article XV.

## Adult Institute Has Successful Season

The readers of our *Review* will be happy to learn that our Institute of Jewish Studies for Adults is continuing its high tradition of Jewish education among the men and women of our community. Despite the fact that many of our male students are now enrolled in the Armed Forces of our country, we have this year 156 men and women who are enrolled as students. Some are taking one course, others take two courses and some even four courses of study. The following is a record of the number of students in each class: Hebrew A (Aaron Krumbein) 30; Hebrew B (Jean Beder) 27; Hebrew C (Samuel Edelheit) 12; Advanced Hebrew (Nehemiah Cohen) 17; History (Leo Shpall) 19; Religion (Dr. Benj. Kreitman) 63—Morning Classes: Hebrew A-B and Intermediate Hebrew (Evelyn Zusman) 33; Bible (Rev. Dr. H. Freedman) 20; Religion (Rev. Dr. H. Freedman) 20.

## Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:50 p.m.

Special Maariv service—7:30 p.m.

## Sabbath Services

Friday evening services at 4:45 p.m.

Kindling of Candles at 4:41 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Bo" Exodus 10:1-13:16.

Haphtorah Reading: Prophets — Jeremiah 46:13-28.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the

leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4 p.m.

Rabbi Gerson Abelson will deliver the lecture in Yiddish at 4:15 p.m.

Mincha services at 4:45 p.m.

## Library

Our library is open on Monday, Tuesday, Wednesday, and Thursday from 2-6:30 and 7-9 p.m., and Sun., from 10 a.m.-2 p.m. Members are urged to make use of this department.

## Women's Gym News

We urge our women and girls to make use of our fine gymnasium facilities. The following is a schedule of activities: Mon.-Tues.-Wed.-Thurs.—Swimming lessons, Ping Pong, Handball, Conditioning —on request. Additional Tues. Classes: Folk Dancing — 1:15-2:15 and 8:30-9 p.m.; Conditioning — 7:30-8:30 p.m.; Basketball—8-8:30 p.m. For Children: Swimming and gym after school Tuesdays and Thursdays.

## Men's Gym News

Handball and Ping-pong players are urged to get into playing form for the tournaments in these sports which are scheduled for the month of February. Handball players are to select their partners. If there are enough entries the teams will be divided into A and B groups. The ping-pong tournament will be a singles affair. The entry fee is \$1 per individual and prizes will be awarded to the winners. See Jammy Moskowitz in the gym for further details.

## Acknowledgment of Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books and Taleisim:

Bushwick Hospital Staff Association in memory of Dr. Harry Fried.

Mr. and Mrs. Philip B. Epstein in honor of their son's Bar Mitzvah.

Mr. and Mrs. Herman Gaba in honor of their son Daniel's marriage.

The family of the late Jacob Levin in memory of Mr. Levin.

## IN THE HEBREW SCHOOL

THE Parent-Teachers Association is planning a "Meet the Faculty" gathering on Wednesday, Feb. 4th. All members of the Hebrew and Sunday School faculties will be present so that parents will have an opportunity to discuss the progress of the children with the teachers. The meeting will be devoted to a discussion of the problem of "How Can We Teach Our Children Worthwhile Jewish Attitudes?" Cantor William Sauler will render a number of musical selections in honor of Jewish Music Month.

In keeping with the school tradition the Parent-Teachers Association has arranged for the parents to visit our classes during the month ending February 15th. Parents who wish to visit the classroom should call Mrs. Cohen in the Hebrew School office to make necessary arrangements.

The Hebrew Education Committee under the direction of Mr. Julius Kushner has been making a survey of our school with a view toward improving our physical facilities. Recently a meeting was held between a committee of the Center Academy and the Hebrew School to consider the problem of more adequate space for our two schools. A number of excellent suggestions were made. Mr. Julius Kushner, representing the Hebrew School, and Mr. Jesse Fine, representing the Center Academy, volunteered to serve as a committee of two to help implement the recommendations.

Increasing attention has been given by our school to the promotion of our program through the use of audio-visual aids. A film strip "Jews settle in New Amsterdam" was presented before an assembly of students on Thursday, December 25th. The film showed the struggle of the early Jewish settlers for equal rights.

A film on Israel called "The Great Promise" was shown to two assemblies on Sunday, December 28th, and on Monday, December 29th. The film acquainted the audience with the stories of some typical adults and children in Israel as seen through the eyes of Col. Mickey Marcus.

A meeting of the faculty on December 30th was devoted to a discussion of the

place of audio-visual aids in the classroom. Mr. Aaron Krumbein demonstrated the use of the film strip projector. Teachers were urged to learn the use of such excellent aids. It was pointed out

ALL members of the Junior League will always look back on Dec. 26, 1952 as a highlight of Center experience. Our Youth Service was most successful, and the group wants to express its thanks to Bernard Goldberg, Sherry Siegel, Tom Kraner, Arthur Vidars and Barbara Silver, who participated in the service, and to Bob Kritz, Rochelle Perlen, Rona Rosenblum and Julian Wolpert, each of whom spoke so ably.

On January 8th, Efra Wallace led the group in a series of Israeli Dances.

### Junior League News

Our Talent Night on January 15, 1953 provided a pleasant evening.

On January 29th the Jewish National Fund is providing us with a film on Israel.

On February 12th the program will include a guest speaker from the National Council for Christians and Jews.

On February 19th, we are meeting with the N.Y.U. Jewish Cultural Foundation at their Center.

Our last meeting in February on the 26th, will be devoted to a musical Purim Parody.

### Junior Club Activities

THE Inta-League Clubs were represented by delegates at the annual conference of the United Synagogue Youth held in Washington during the week of December 25th.

On January 3rd the Inta-League clubs had an Israeli dance festival. The members were taught Israeli dances by a representative of the Brooklyn Zionist Youth Commission.

On January 10th the Senior Inta-League played basketball with a visiting team. A dance followed the game.

On January 31st the Junior and Senior clubs will celebrate Tu B'Shvat with ap-

propriate assemblies and an Israeli movie will be shown.

Among the topics discussed by the clubs were: "The Significance of the United Synagogue Youth," "The Present Presidential Elections in Israel," "The Significance of the Jewish National Fund," "Tu B'Shvat in this Country and Israel" and other timely topics.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Abraham J. Stelzer of 730 Empire Boulevard on the celebration of their thirty-fourth wedding anniversary on January 12th.

### Late Applications

BELLUCK, RAYMOND E.

Res. 455 Linden Blvd.

Bus. Electronics, 215 E. 41st St.

Single

Proposed by Irwin L. Herzog,

Marvin Bernstein

CHERNEY, MISS BLANCHE

Res. 778 Driggs Ave.

DRAZIN, BERNARD

Res. 401 E. 53rd St.

Bus. Photography, 332 E. 149th St.

Single

Proposed by David Rosenberg,

Jack Raphael

EIRLICH, ALVIN

Res. 2525 Church Ave.

Bus. Furniture, 1295 Bway.

Married

GOLDFARB, BERT

Res. 455 Linden Blvd.

Bus. Gift Shop, 1488 Pitkin Ave.

Single

Proposed by Irwin L. Herzog,

Marvin Bernstein

KATZ, MISS ELAINE

Res. 522 E. 51st St.

MEGEFF, SEYMOUR

Res. 1429 Carroll St.

Bus. Electrical Prod., Bayside, L. I.

Single

RUDNICK, MISS LILLIAN

Res. 87 E. 93rd St.

## IN THE CENTER ACADEMY

### Chanukah Celebration

The month of December became more meaningful than the previous months of the school year — its true meaning was found in the eyes of the children of the Center Academy. They reflected the glow from the flickering lights of the eight little candles which symbolized the heroic tales of faith and courage. In those eyes one could see the wondrous magic Dreidel spinning and blending the miracles of the past with the happy realities of the present. For Chanukah is a beautiful, joyous festival. Lights beamed, joyous songs hailing the Macabean victories and the hymns of thanksgiving were sung, Chanukah gifts were distributed and a series of musical presentations were given on Friday, Dec. 12.

Many parties were held in the classes featuring refreshments, songs and story telling before school closed for the Winter Holiday on Dec. 23.

### The March of Dimes Drive

On Jan. 15th, the children of the Center Academy will begin their March of Dimes drive. By helping those who are physically disabled by illness and less fortunate than they, they will show how thankful they are for their healthy bodies and sound limbs. By their efforts they can, in their small way, help to cure children handicapped by polio and to help them enjoy useful and happy lives.

### Important Events

January 21st marks the date of the Square Dance sponsored by the P.T.A. for the benefit of the Scholarship Fund of the Center Academy. We feel it incumbent upon all within the Jewish community to answer the call for support of Jewish education. The Center Academy holds an important place in the community and we all owe it to ourselves and to our children to be privileged to exert every effort to support liberally the secular and religious education of the coming generation which, we think, is the greatest of all undertakings.

### Tu B'Shvat

Under the direction of Mr. Leo Shpall, Acting Director of the Hebrew Department, Tu B'Shvat will be celebrated on Jan. 30th. This celebration will feature a recent Israeli movie and an appropriate musical program,

### Lincoln's Birthday

Please mark Thursday, Feb. 12th, on your calendar. All parents and alumni are cordially invited to share with us the all-day celebration honoring Lincoln's Birthday by attending the play by Grade VII under the guidance of their teacher, Miss Judith Feder. Following the play there will be auction sales of books in the individual classrooms and many other interesting features for your pleasure and enjoyment. Mr. Harris, our Art Teacher, will be available for orders for artistic pastel drawings of yourself and/or your children.

Remember the date—Thursday, February 12th, all day.

### Honors For Our Graduates

We are very proud of the communications which we have received from high schools praising the splendid achievements

of our graduates. Following are a few excerpts:

"The following is a list of the pupils who graduated from your school, and who earned Honor Certificates (85% and over) for the term ending June 1952.

Barry Bloom

Leonard Fischbach

Samuel J. Tilden High School"

"In the class which was graduated from Erasmus Hall in June 1952 a pupil from your school won an award of unusual distinction. The success of this student can be attributed to a large extent to the excellent preparation which he received in his elementary school.

Samuel Lindenbaum

Holmes Bronze Medal — 90% average or better for 6 terms

Alfred P. McNulty Medal — outstanding boy member of graduating class

Erasmus Hall High School"

## "Mr. and Mrs." Club

For our next meeting on Thursday evening, February 26th, the Mr. and Mrs. Club will present a cultural program of Jewish Art conducted by Mrs. Rachel Wischnitzer Bernstein who is the author of a volume of Symbolism in Jewish Art and Art Editor of an Encyclopedia Judaica. She will discuss "The Social Significance of Art," "What is Original Art" and "The Goal of Jewish Art in Social Today." She will also present lantern slide illustrations. This certainly holds promise of a fascinating evening

and of course all Mr. and Mrs. members are cordially invited to attend. Refreshments will be served.

Once again we wish to remind you of our forthcoming Annual Affair to be held on Saturday evening, April 18th. Tickets are priced at \$10 per couple with all proceeds for charity. Dress is optional and there will be dancing, refreshments, entertainment and valuable door prizes. For tickets please contact our President, Mr. Alvin M. Jeffer, at 919 Park Place. Remember the date and invite your friends.

## The Younger Membership

THE approach of February turns our thoughts to the work of our Nominating Committee which will draw up the slate of new Officers and Executives to be elected at the end of April. The past year has seen many engagements and marriages on our Executive Board and brings the prospect of many vacancies. Fortunately, because our numerous activities provide opportunities for leadership, the past year has also seen the development of many candidates qualified for the vacancies. We have found a great eagerness among our members to learn and to serve, as witnessed by the number of

applicants to attend the YPL Leadership Training Weekend. Our Nominating Committee looks forward to its task with pleasure and members are urged to follow the announcement in our Bulletin for the dates on which they may appear before the Committee to make recommendations. Our YPL notes with pride the election of our Dramatic Director, Herb Levine, to the Governing Board of the Center.

### Programs In Retrospect

At our meeting of December 30th, we acted as hosts to the Young People's

(Continued on page 21)



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLUTMAN, EDWARD S.

Res. 1015 Montgomery St.

Single

*Proposed by* Dr. Samuel T. Markoff,  
Jane Laskow

BOBROWSKY, MISS FLORENCE

Res. 1617 Prospect Pl.

EPSTEIN, SEYMOUR

Res. 800 Eastern Pkwy.

Bus. Davega's

Single

*Proposed by* Myron Sanft,  
Melvin Oringer

FEIFFER, HERBERT J.

Res. 89-17—146th St.

Bus. Women's Suits, 251 W. 39th St.

Single

*Proposed by* Melvin Sternberg

FELDSTEIN, MISS ARLENE

Res. 580 Saratoga Ave.

GLICKMAN, MISS GERTRUDE

Res. 458 Jerome St.

GOLDMAN, SHELDON

Res. 615 Crown St.

Bus. Textiles, 1 Nassau Ave.

Single

*Proposed by* Helen Brasner,  
Kenneth Levine

GOLDSTEIN, MISS ANNE

Res. 565 Wyona St.

*Proposed by* Mrs. J. Bregman,  
Beatrice Zwirn

GREEN, MORTIMER

Res. 960 Sterling Pl.

Bus. Advertising, 10 Rockefeller

Plaza

Married

GREEN, ROBERT

Res. 486 Brooklyn Ave.

Single

GREENBAUM, ADOLPH

Res. 2149 E. 35th St.

Bus. Real Estate, 26 Court St.

Married

GREENBERG, GEORGE J.

Res. 789 St. Marks Ave.

Bus. C.P.A., 511—5th Ave.

Married

*Proposed by* Julius Leventhal

HENDLER, MISS ANITZ C.

Res. 1863 Ocean Pkwy.

*Proposed by* Bella Shapiro,  
Selma Chermes

HIRSHON, MISS HARRIET

Res. 514 E. 51st St.

*Proposed by* Yvette Waldman,  
Phil Kaminstein

KAPITOFKY, MISS HELEN

Res. 462 E. 52nd St.

*Proposed by* Irma Schnell,  
Paul Kotik

KARP, LOUIS

Res. 1024 Montgomery St.

Bus. Fur, 214 W. 29th St.

Married

*Proposed by* Phil Amster

KATZ, MILTON

Res. 628 Empire Blvd.

Bus. Teacher, Bedford Ave. & Dean  
St.

Single

*Proposed by* Burton N. Alpert

KATZ, MORTON

Res. 1010 President St.

Bus. Paper Mfg., 9602 Ditmas Ave.

Married

KIRSCHENBAUM, MARTIN

Res. 555 Crown St.

Bus. Hosiery, 57 Orchard St.

Married

*Proposed by* Jack Postman

KLEIMAN, HOWARD

Res. 1412 Carroll St.

Bus. Radio Acc., 145 Hudson St.

Single

LAUFBAUM, MISS GLORIA

Res. 990 Montgomery St.

*Proposed by* Murray Landau,  
Lucille Solomon

LEDER, MISS GLORIA

Res. 1304 Sterling Pl.

LEHMAN, STANLEY

Res. 115 Lenox Rd.

Bus. Finance, 855—6th Ave.

Married

NEWMAN, LEO

Res. 738 Rockaway Ave.

Bus. N. Y. C. Housing Authority

Single

*Proposed by* Sidney Kanter,

Stanley Treissman

OLIVER, MISS RUTH

Res. 564 Riverdale Ave.

*Proposed by* Lillian Nadel,

Etta Lebensfeld

ROLAND, ARTHUR H.

Res. 456 Schenectady Ave.

Bus. Upholstery Fabrics, 1133 Bway.

Married

*Proposed by* James J. Jackman,  
Carl A. Kahn

ROSEN, JACOB D.

Res. 1569 Carroll St.

Bus. C.P.A., 501 Madison Ave.

Married

*Proposed by* Bernard Granovsky,  
Dr. David Kaufman

ROSENBLUM, MISS BERNICE

Res. 430 Williams Ave.

ROTHBAUM, THEODORE

Res. 465 Sheffield Ave.

Bus. Mfg., 179 Livingston Ave.

Single

*Proposed by* Milton Reiner,  
Gerald Jacobs

STERNBACH, ALBERT

Res. 1 Brighton Terrace

Bus. Civil Engineer, 370 Jay St.

Single

WASSERMAN, MISS RONNIE

Res. 1702 Union St.

WOLDARSKY, MRS. SOPHIE

Res. 255 Eastern Pkwy.

*Proposed by* Mrs. I. Levingson,  
Sarah Newman

The following have applied for re-instatement:

BLANK, SANFORD D.

Res. 902 Ocean Pkwy.

Bus. Bldg. Supp., 250 Lafayette St.

Married

*Proposed by* Murray Goldsmith,  
Leo Kaufmann

BROOKS, EMANUEL

Res. 1396 Carroll St.

Married

GOLDSTEIN, SIMON

Res. 288 Crown St.

Bus. Retired

Married

*Proposed by* Mrs. Margaret Levy,  
Mrs. Isador Lowenfeld

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Late applications on page 16

### Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Bernhard Fischbach of 8801 Avenue A on the Bar Mitzvah of their son, Ellwin, which will be celebrated at the Center this Sabbath morning, January 24th.

Best wishes are also extended to Mr. and Mrs. Irwin Hecht of 593 Crown Street on the celebration of their son Simon's Bar Mitzvah at the Center this Saturday morning, January 24th.

# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*February will mark the ninth annual observance of Jewish Music Month, and Music Festivals to commemorate this event will be held in many communities throughout the country.*

*Many branches of our Center family are planning programs designed to stimulate an interest in and an understanding of the many facets of Jewish Music—the liturgy, "art" and folk songs, Chassidic, the new songs of Israel.*

*The Center programs have received wide acclaim, principally because they are arranged, interpreted and conducted by a man dedicated to the cause of Jewish music, the famous composer, Sholom Secunda, who is also our own music director.*

*As we herald the approach of Jewish Music Month, we wish to pay tribute to Mr. Secunda, to our Cantor, William Sailer, and to the men and women comprising our Choral Groups, for their splendid efforts in bringing into our lives a love for this music that is part of our great cultural heritage.*

BEATRICE SCHAEFFER, President.

## General Meeting, December 22nd

The warmth and the stimulation of the December meeting held in our attractive dining-room compensated for the unfriendly rainy weather. Following a brief social hour, the patriotic anthems were sung by Hilda Chinitz and the invocation and *schehechyanu*, expressing high hopes for the coming year, delivered by her sister, Bea Sterman. Our President, Bea Schaeffer, extended New Year greetings to the members present and proceeded to conduct the business of our Sisterhood, with particular emphasis on Cheer Fund contributions, Kiddush sponsorships, Torah Luncheon, Israel Bonds, and Chai Donors. A guest speaker on behalf of the Federation of Jewish Philanthropies campaign, Mr. Matthew Mozenkes, Federation field consultant, explained that this agency supports not only the indigent and the sick, but also Jewish education in Hebrew Schools un-

able to maintain a financial equilibrium. Sisterhoods therefore, he said, should be generous not only in a spiritual attitude toward the drive but in material contributions.

As official emissary of Sisterhood to the 1952 National Women's League Biennial Convention held in November in Philadelphia, our charming President shared with us in a resumé of superb eloquence and fervor her inspiring experience. A detailed report of the Convention appears elsewhere in this issue. As a co-traveler with Bea Schaeffer, however, we wish to congratulate her on her magnificent report.

Defining wit as the "salt of conversation" and humor as the "wine of merry meeting," Chairman Sarah Klinghoffer introduced Mr. Harold Goldstein, whose delightful Jewish tales found appreciative ears among the listeners who laughed or chuckled fondly at familiar situations and experiences.

Bridging the transition from the amusing to the serious was not difficult, our profoundly erudite book reviewer, Mrs. Naomi Finkelstein, who took us through the psychological pathways of "The Great Enterprise" by Professor Harry A. Overstreet. Her clear thinking and her simple explanations of the thoughts and theories expressed in this best-seller helped to enlighten us on the value and the practical application of these truths discussed by Prof. Overstreet. In referring to terms like relationship, tensions, fears, areas of love and co-operation, Mrs. Finkelstein observed that only mature people can create good government and a good world and that immaturity produces race prejudice and resentment. Actually "The Great Enterprise" was the basis of a lesson in applied psychology, made clearer by the simple and uniquely sympathetic approach of the reviewer.

## Kiddush

Share your *simchas* with the children of our Junior Services. Sponsor a Kiddush and see a true "Oneg Shabbat" for yourself in our Junior Congregations. Call Mrs. Fanny Buchman, PR 4-3334 and reserve a Kiddush for a Sabbath in honor of a joyous occasion.

## Cheer Fund

In memory of her late husband—Mrs. Louis J. Roth; in honor of her grandson's birthday—Mrs. Claire Mitrani; in honor of her son's marriage—Mrs. Dora Gaba; in honor of her son's admission to the College of Physicians and Surgeons of Columbia University—Mrs. James Jackman.

## United Jewish Appeal

Chairmen and workers are invited to attend the opening rally of the UJA Women's Division to be held on Monday, February 9th, 10:30 at the Hotel Astor. Guest speaker will be Mrs. Eleanor Roosevelt. For contributors of \$365 and over, there will be a luncheon following the rally. Chairman Sadie Kurtzman, together with Special Gifts chairman, Mollie Meyer and Claire Mitrani, solicit your interest, support and contributions!

## Torah Luncheon, March 4th

This is a *MUST* for every Sisterhood member. Make your reservation now with Chairman Dubbie Jackman, or her co-chairmen, Sadie Kaufman and Jeanette Kasnetz, so as to insure greater financial aid to the Jewish Theological Seminary. An excellent program, including the musical production, "Shushan Showboat," by the Rockville Center Players, and an address by the distinguished Dr. Max Arzt will be the highlights of the luncheon. Also, the Children's Essay Contest Award will be presented. All this, and more for only \$6.11 per person, gratuities included. *Hurry, Get Your Ticket!*

## Chai Brunch Donors

The following have contributed \$18 or over and are entitled to the benefits of the Chai Club. Please let us add your name to the growing list. Send your check to Mollie Markowe, Chai Club Chairman, 510 Lenox Road. Mrs. Mollie Beckenstein and daughter; Mrs. Ruth Bernhardt, Mrs. Eva Brautman, Mrs. Eve Garelik, Mrs. Dorothy Gottlieb, Mrs. Ruth Greenberg, Mrs. Rose Kabram, Mrs. Doris Mattikow, Mrs. Ethel Weitzman, Mrs. Dorothy Wisner, Mrs. Max Zankel.

## Federation of Jewish Philanthropies

Workers and contributors are urged to

(Continued on page 21)

# THE NATIONAL WOMEN'S LEAGUE CONVENTION

A Report By Beatrice Schaeffer

**L**AST month five of our Sisterhood women, including myself, attended the National Women's League Convention in Philadelphia. It was a thrilling and impressive sight to behold women from practically every state in the United States and Canada assemble for this Biennial event.

The theme of the three-day Convention, *May Yafa Yerushatenu*, "How Beautiful is Our Heritage," seemed to permeate every meeting room and banquet hall. It re-echoed in our hearts, in gratitude and thanksgiving, for the opportunity given us to be part of this vibrant assemblage of women dedicated to the preservation of our spiritual heritage.

All the sessions were enthusiastically attended by the more than 1,058 delegates, who represented over 100,000 women comprising the 550 Sisterhoods and 20 Regional Branches which make up the National Women's League.

Perhaps the most outstanding event was the Torah Fund Luncheon, at which 1,400 women were present. It was presided over by Mrs. Marion Siner, the National president of the League. We were privileged to have her as a guest at our Sisterhood on many occasions, and recently she was the recipient of one of our Jewish Women of Achievement Awards. She has that rare combination so few women possess—beauty and brilliance. She traced briefly the history of the Torah Fund from its inception a few years ago, when the total sum realized from all Sisterhoods was \$6,000, until last year, when the staggering sum of \$310,000 was reached.

Rabbi Louis Finkelstein, President of the Jewish Theological Seminary, was the guest speaker at the luncheon, and in his introduction admitted that he had a very good time just looking at us and would have preferred not to speak at all! "When the world was big," said Dr. Finkelstein, in speaking of our work for the Torah Fund, "there was room for small people. Now that the world is small, there is room only for the big in heart." Then he added: "There should be a sense of sanctity, of Kedushah, in our Jewish homes. All of us should have a Jewish Home Beautiful; that is one of our main contributions to Judaism."

Perhaps the erudite women who planned the Convention anticipated Dr. Finkelstein's remarks, for after luncheon we viewed the many exhibits on display, showing the creative talents of Sisterhood women in Art, ceramics, needlework, wood and metal crafts, and sculpture, all emphasizing the Jewish theme.

There was an exhibit of a 20th Century model Jewish Home, showing how we could bring the beauty of our heritage into our homes—and as I viewed the model living room on display I saw, to my great delight, a copy of our own *Center Review* on the coffee table of this room. I was so proud and thrilled when I realized that of all the publications circulated by the hundreds of Sisterhoods and Synagogues all over the country, the *Review* was chosen for this model exhibit.

That evening we were all escorted by bus to the Beth Shalom Synagogue. Beth Shalom means the House of Peace, a particularly appropriate meeting place, since it was Armistice Night. Here we heard a panel discussion which had for its theme, "An Ancient Institution Confronts Modern Living." The purpose of the discussion was to set forth an integrated interpretation of family relationships under the pressure of modern living. It was of particular interest of the delegates of our own Sisterhood because two of the participants were old friends of ours—Dr. Evelyn Garfil was the moderator of the symposium; I'm sure many of you will remember her as the very brilliant woman who delivered a series of lectures at our Sisterhood meetings just a short time ago. One of the members of the panel was none other than Judge Anna Moskowitz Kross, who received an award from our Sisterhood as one of the Women of Achievement last year.

As a result of this discussion, it was suggested that Guidance Clinics be established in connection with every synagogue, under the direction of the Rabbi and a psychiatrist.

The next day was a most exciting one, spent at the Har Zion Temple. Here the women of the Germantown Jewish Center presented what they so aptly called, "A Panorama of Program." This was a

Capsule Program for the entire year and every presentation for every month of the year was projected in brief, scintillating episodes.

There were various discussion units that morning, and we naturally gravitated to the one on "Programs" because it was conducted by our own Sarah Klinghoffer. This was in the nature of a Clinic, and Program Chairman of Sisterhoods from all over the country described successful programs they had given or told of the problems they had to cope with. I was delighted with the opportunity to tell them about many of the programs which our Sisterhood had presented. We received a cross-section of opinions from these women, some of whom representing Sisterhoods with a membership of only 60, and others that were almost as large as ours. Mrs. Klinghoffer handled the discussion in a most skillful manner, and we all gained many workable ideas about program-planning.

Later that day, Mrs. Klinghoffer, as one of the committee judging a play-writing contest, made awards for the best plays submitted by women from many sisterhoods. Two Brooklyn women received Honorable Mention. That made us happy, and we were also proud of our Sarah, who acquitted herself admirably.

We were busy morning, noon and night, attending sessions. We tried desperately to be in several places at once at the workshop meetings dealing with Social Actions, Torah Fund, Youth Activities, Judaism in the Home, Program Planning, Leadership Training, to mention only a few—but each session was challenging and enlightening, and we felt that we had received added inspiration and a greater incentive to carry on our work. And when one of the speakers said, "Judaism is caught as well as taught"—we knew that we had indeed become imbued with the spirit and theme of the Convention.

At one of the sessions, discussion of financing of the *Outlook*, the Women's League publication, arose, and we were very proud of our own Lil Lowenfeld, the National Business Editor of the *Outlook*, who answered questions about this publication.

(Continued on page 21)



## PAGING SISTERHOOD

(Continued from page 19)

mail their checks to Chairman Dorothy Gottlieb, 473 Crown Street, *at once*, so the campaign can more readily help the needy.

### Israel Bonds

For *shalach mones* this Purim give your friends and members of your family Israel Bonds, an investment both financial and altruistic. New purchasers, says Chairman Anne Weisberg, will have their names inscribed in a Golden Book to be presented to Mrs. Chaim Weitzmann.

### Leadership Courses

Brooklyn Division of Women's League announces a series of 5 lectures on Leadership to be given on five successive Thursdays, beginning January 29, from 12:45 to 2:45, the first two lectures to be held at Temple Petach Tikvah, Rochester and Lincoln Place, and the last three at our Center. Cost of entire series, \$4.00. Join the course and discover your potentialities of leadership. Sign up with Sarah Epstein, SL 6-7413.

### Women in the News

Congratulations to Sarah Kushner, upon her election as a member of the Center Governing Board.

### Calendar of Events

Thursday, January 29—First Leadership course in series. At Petach Tikvah, 12:45-2:45.

Monday, February 2 — Metropolitan Branch Women's League. Open Meeting at Jewish Museum, 12:45.

Thursday, February 5 — Second Leadership course in series. At Petach Tikvah, 12:45.

Monday, February 9 — UJA workers' Rally, Hotel Astor. Luncheon for \$365 donors, 10:30 A.M.

Monday, February 9—Sisterhood Executive Board meeting, 1:30 P.M.

Thursday, February 12—Third Leadership course in series. At our Center, 12:45-2:45.

Wednesday, Feb. 18—General Meeting. Jewish Music Month celebration. Gala program. Entire Choral Ensemble, Cantor Wm. Sauler, soloist. Chairman, Sarah Klinghoffer, 8:15 P.M.

Thursday, February 19—Fourth Leadership course in series. At our Center, 12:45-2:45.

Thursday, February 26—Fifth and last Leadership course in series, 12:45-2:45 P.M.

Wednesday, March 4—Torah Luncheon, 12:30. Dr. Max Arzt, speaker. "Shushan Showboat."

## CONVENTION REPORT

(Continued from page 20)

The banquet on Wednesday night brought the Convention to a glorious finale. Again Mrs. Siner, who was unanimously re-elected President, presided—looking as fresh and as beautiful as she did at the opening session.

Dr. Simon Greenberg, Vice-Chancellor of the Seminary, was the guest speaker at the banquet, and he too flattered us with the comment: "It is a privilege to speak to you, but a greater joy to look at you." He used for his text, "The Revitalization of the Sabbath," a project which is very near and dear to the hearts of all of us affiliated with the League. His utterances were so prophetic and poetic, that we all felt resurgence of spirituality in listening to him.

After the banquet, at midnight, we

Monday, March 9—Sisterhood Executive Meeting.

Friday, March 20—Sisterhood, Friday Evening Services. Symposium. Oneg Shabbat. Watch for further details.

Monday, March 23—General Sisterhood meeting, 1:00 P.M. Detailed program will follow.

were called to order again to settle all unfinished business. Then came the time for farewells, and as we said goodbye to our friends from far-away places, we looked forward to meeting them again two years hence at the next convention.

Those few days we spent in Philadelphia, and the memory of the gracious hospitality of Sisterhood women of that city, will linger long in our minds and hearts. We all felt a sense of pride in being identified with the League, and in sharing the beauty of our heritage with these splendid women.

We realize the wisdom of our prophets when they said, "Come, let us counsel together. Through knowledge and understanding we shall find strength."

## THE YOUNGER MEMBERSHIP

(Continued from page 17)

League members from temples throughout the city. Our Dramatic Group presented a sketch portraying the influence of YPL on all of our activities. Over a hundred guests from other temples enjoyed the program and participated in the social hour which followed.

On January 6th, Michael J. Rosenfeld, of our Executive Board spoke on "The Jew As Portrayed in Popular American Fiction." He offered the provocative thesis that Jewish fiction writers, having abandoned their roots in Jewish culture, are presenting distorted pictures of Jews in their works. A challenging question period followed.

On January 13th, students from three schools of the Jewish Theological Seminary described what the Seminary meant to them. On the 15th, more than 20 of our members attended the Seminary Dinner in honor of Maurice Bernhardt.

Talent Night was the feature on January 20th. The audience greatly enjoyed discovering so much ability among hitherto unsung members of our group.

### Programs In Prospect

Tuesday, January 27th—"The Roosevelt Story." An interesting film presentation of the history of the past few decades as related to our late President.

Tuesday, February 3rd—Square Dancing with a professional caller.

Tuesday, February 10th—Our Lecture Series on "New Trends in Religion" gets under way with Rabbi Albert Goldman of Yonkers speaking on "Psychology and Judaism."

Tuesday, February 17th—Brotherhood Week Program.

### Interest Groups

Bowling Group meets every Sunday at 2 P.M., at the Kings Bowling Alley.

Bridge Group meets Thursday evening, February 5th and 19th at 8 P.M.

Ice Skating Group meets every Wednesday at 8:30 P.M. at the Brooklyn Ice Palace.

Music Interest Group meets Thursday evening, January 29th and February 12th at 8:30 P.M.

Oneg Shabbat follows the late Friday evening services every week.

## AN EXAMPLE FROM TOLEDO

(Continued from page 5)

Catholic Ursuline Convent of the Sacred Heart found themselves unintentionally competing for a 19-acre tract of land owned by the Owens-Illinois Glass Company. We needed the land for a new synagogue, school, offices and parking lot. The lesson in community betterment was begun by the company's officers, who did not wish to see the bitterness of competition injected into the relations between two religious groups.

Many students of the American scene represent large-scale industry as being a kind of absentee landlordism. Yet here we see a tremendously large organization which exhibited more than a passing concern for the state of the community in which its headquarters were located. Owens-Illinois refused to sell its land to one group to the exclusion of the other.

During the summer and autumn months of 1952 there were frequent amicable meetings for the purpose of working out a compromise. Mother Vincent de Paul and Mother Catherine represented the Ursuline Academy, and I represented B'nai Israel. This was not to be something negotiated by lawyers or business men. By this time a third contestant had appeared—the city had plans to condemn at least six of the nineteen acres for use as a playground.

Each group found itself making concessions, as time went on, in the interest of peace and harmony. The Ursuline Academy agreed that its needs for school buildings could be met by the acquisition of 11.7 acres of the rear portion of the grounds. The city agreed to accept one acre in view of the fact that there were other playground facilities in the neighborhood. B'nai Israel conceded that a little over six acres, fronting along the desired Kenwood Boulevard, would satisfy its needs.

Impressed by the friendly spirit and the evidence of good-will which pervaded the meetings between the two religious groups, Owens-Illinois drastically revised its selling price for the property. Instead of a figure slightly under sixty-thousand dollars, which the present market would justify, a figure of under twenty-five thousand dollars was quoted. The generous and friendly act, this gesture of good-will, was met by B'nai Israel by an

act as generous and friendly. Our President, Mr. Sidney Friedenthal, announced that the Board of Trustees, the officers, and the site committee had voted unanimously to pay the entire purchase-price and thus make a gift of the land required to the convent and the city.

All three parties to the transaction agreed that harmonious landscaping was to be a feature of their finished projects. Further, as a symbol of this harmony and friendship which characterized the negotiations (and which all hope to see implemented in future relations) there would be no fences dividing the properties one from another.

For many years we of B'nai Israel have been making plans for the much-needed new and enlarged center for our activities. For even longer, I have been hoping and working toward the end that Toledo would assume national leadership in interfaith cooperation in those areas of our democracy dealing in the relations between man and man. The quarter of a century of my ministry has been dedicated not only to teaching and preaching Conservative Judaism as I learned it at the Seminary but also to serving the entire community in which I live and to striving for better human relations in every field. It is towards this end that I have given so much time and effort to the improvement of labor-management relations in Toledo. I have served as chairman of Toledo's now famous Labor-Management-Citizens' (L.M.C.) committee ever since its first chairman, Michael V. DiSalle, left for Washington in 1951. We found in the L.M.C. that Labor-Management relations are human relations and Labor-Management problems can be best solved by the human approach. Interfaith relations are also human relations. To use the old cliché, harmony and unity can be achieved without uniformity. The acceptance of existing differences show us that oftentimes differences not only are not inimicable but complement each other. In this field also the human approach is the only approach which can conquer difficulties and misunderstandings.

A hundred years ago Ralph Waldo Emerson charged that "We think better than we do." On rare and heaven-sent

occasions we have the opportunity to show that we can approach the divine ideal and do as well as think. I thank God that my congregation has responded to such an opportunity and has thus justified my faith and my strivings.

## British Jewish Community

(Continued from page 10)

Zionist life in the last two years, as in most other countries, has suffered some deterioration. British Jewry gave willingly of its young men during Israel's war of liberation—and gave handsomely of its money, too. But now its senses have been dulled by the drumming of appeal leaders, and cash-for-Israel targets are harder to hit. To get money today the magnetism of a grand dinner has to be augmented by the dynamism of a great speaker. "Dancing for Israel"—as one journal termed the charity balls—no longer draws the crowds.

British Jews, on the whole, are prosperous. The fragments of a depressed community still exist in the East End—but the sons and daughters of those colorful Jewish personalities who populated the area at the turn of the century have moved across London through the West End and on into the new suburbs of north and northwest London. They have acquired in their passage a great deal of London's textile and allied trades. The fur trade too contains a large number of Jews. But the enormous rise in the cost of living has reduced the rate of charity-giving.

Perhaps the greatest achievement of the past years—not yet fully appreciated—is the tightening of the bonds between British Jewry and Jews living in other countries of the Commonwealth.

The news from South Africa, not always of a pleasant nature, increased British Jewry's concern for their brothers there. Many Jews from this country have emigrated to Canada and thus cemented a relationship that was always close.

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## WHY THE TARACONER ARE MY ENEMIES

(Continued from page 6)

"Members of the 'Independent' Taracans."

"What a shame! You've been fooled!"

"What do you mean?"

"They're not Taracans at all."

"What then are they?"

"Oh, just a few charlatans who broke off from our society and set up for themselves. That's what they are!"

Gloomily, I asked them, "Who are you?"

"We? We are true Taracans, the 'United Brotherhood of Taracan,' the most powerful organization in New York."

I began to offer excuses, but they were of little help. The committee declared, brusquely and pointedly, that since I had written for the "Independent Taracans" who were obviously the open enemies of the true Taracans, represented only by the "United Brotherhood of Taracans," it would be taken to mean that I exposed myself as an enemy of the Taracans, something they would advise me against. I must bear in mind that the "United Brotherhood of Taracan" are people who remember a favor, but never forget an injury. And I, as something of a public figure, must not under any circumstance offend such a powerful organization.

The committee actually terrified me. I promised to write for their journal and I kept my second promise, too.

A few days later a third committee called on me.

"Taracans?" I asked, frightened.

"Yes," the committee answered. "We are Taracans."

"What would you like?"

"Since we are about to celebrate our fifth anniversary, we want to print a journal and would like your name to appear among our contributors."

"Who are you?" I began to shout.

"What do you mean who we are?"

The committee looked at me as at a savage. "We are Taracans."

"Which ones?"

"The true, the genuine, the well-known, famous, historical Taracans known as 'The Federated Taracans of New York.'"

When I told the committee about the other two organizations, these representatives of "The Federated Taracans of New York" laughed me to scorn and assured me I had been imposed upon. They were the only genuine organization of Taracans and if I really wished to seal the bond of friendship with the natives of Taracan I had better write for their journal alone and see to it that I wrote something worth while . . .

Well, as the saying goes, if you are in a hole you must get out of it as well as you can. I became a contributor also to the anniversary journal of "The Federated Taracans of New York."

In a few days a fourth committee came on the scene — again Taracans! The "Taracan Young Men."

All right. An article for them.

Obviously, you cannot satisfy everyone in the world. The natives of Taracan, all Taracans, without exception, are now enemies of mine.

Plans are being made for the observance of the Inter-Faith Day and Music Week which come during the coming months. These events will be celebrated by appropriate assemblies.

### JEWISH MUSIC FESTIVAL

In Celebration of

JEWISH MUSIC MONTH

Thursday, February 26, 8:30 P.M.

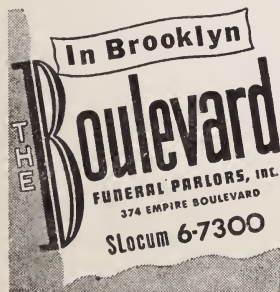
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